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THEOLOGICAL SEMINARY.

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T H E

Banner of the Covenant.

SEPTEMBER, 1855.

(For the Banner of the Covenant.)

INDIVIDUAL RESPONSIBILITY.

Once it was said by a wicked man, "Am I my brother's keeper?" and frequently the question of that ungodly man has been reiterated by many who appear in the world, clothed in another garb. If we trace the pages of Divine revelation previous to where the expression referred to is found, we cannot, when we listen to the expression above quoted, but be struck with the contrast between man, standing in the image of God, and man apostate. For when we read these chapters, we look, and behold how pleasing, bright, and glorious is the prospect. Nature clad in her bright and richest robes, bespeaking with a silent though all-powerful voice, the goodness and wisdom of Jehovah; and man, God's noblest work on earth, standing in his purity, reflecting the image of his Maker—God—as he met with Him in the bowers of Eden, and revelled in his love. But now how changed the scene. The thick cloud of the storm of the wrath of an offended God, has passed over the face of those heavens, obliterating from mortal vision those azure tints of golden glory. The earth has been shaken to its very centre, threatening amid the heaving convulsions of the mighty earthquake produced by sin, to swallow man—and the gates of his once happy home shut him out for ever, and he wanders an outcast over the face of a barren, sterile, sinful world; and this even is but the beginning of that blackness of darkness, introduced into our world by sin. See its cruel and monster acts in the case of Cain as he raises the assassin's club and puts to death the tender and the younger brother, and then the still increased aggravation of his crime, as he stands arraigned before the bar of heaven and endeavours to cover a deliberate and cruel murder, with a deliberate and horrid lie, as he pleads not guilty to the charge. But murder will not lie concealed, for the very elements of nature are ready to rise in arms against him, while a brother's blood cries aloud for vengeance. God arraigns the first human murderer before the bar of justice, and demands of him the knowledge of his murdered brother. But with a heart black as hell itself, he answers, "Am I my brother's keeper?" Who is there among humanity that will recognise a God, and listen to the language of the fratricidal monster, whose soul does not shudder within him, at such hard-hearted indifference. There is naught in the shape of humanity, nothing at least in the shape of Christian humanity, but stands aghast from such daring sin. For you bring

Cain to the bar of conscience, and with a voice of unanimity you pass the sentence, "guilty." But we must not be too rash in condemning the truly guilty man, or in concurring with the sentence—"just." For if God were to call the Christian church to the bar as "Cain," to answer to the question, "Where is thy brother?" on how many who wear the Christian's name, and are clothed with the Christian's garb, would the crimson flush of condemnation rise, saying to the world, Behold the mark of a Christian "Cain;" for it is verily true, that no man lives in this world for himself alone, but every man is bound to feel, and care, and act for his fellow man; for to a certain extent every man is his "brother's keeper;" but notwithstanding this sacred obligation, by how many is it disregarded who *know* the solemn obligations that rest on them, and who cannot but be informed of the great necessity that calls aloud for their earnest and most strenuous efforts; for when we look abroad upon the world even now in the eve of the nineteenth century, we may almost say, in the language of inspiration, "the whole world lieth in wickedness;" almost three-fourths of the entire family of man, who are not under the influences of "the gospel of Christ;" and if it be true what God has said by one inspired, and who may dare say no, that "where there is no vision the people perish,"—how loud the call, how pressing the claim, and how imperious the duty: but yet, though the demand for *united* and *individual* effort, comes from the high heaven itself, as it sounds in the ears of every man in possession of the blessed book of God, as it is reiterated from time to time from the sacred desk, where the truth is *felt*, and would be taught that every man is his "brother's keeper," and in addition to all this as the wailing, piercing tears of perishing souls cry out, "Come over and help us," alike unheeded and despised remains the triple call.

It is true, that in the history of the church, there never has been so extensive efforts of Christianity made, as now; for the varied associations established for the propagation of the Gospel are sustained with a liberality unprecedented. But it is equally true, that the church is advancing neither according to her opportunity, nor her ability. A heavy spirit of supineness rests upon her, to a large extent. We would not say all; for there are some, yes, many noble men in her, who feel the weight of their responsibility, and who discharge their duty. But there are likewise many who know, yet do not execute. They are not ignorant of the fact that thick darkness prevails, and that the church is "the light of the world," and that through her instrumentality, "the kingdoms of this world are to become the kingdom of our Lord and of his Christ;" that she contemplates confronting the usurper, breaking open the prison doors, unshackling the pinions of the slave, and leading to the land of emancipation, of honour, and of glory, the former captive of sin. Yet, while externally they are of her, how little of their sympathy does she receive.

If a slave of earth perchance escapes from the land of bondage, no sooner does he place his foot on territory free from the accursed crime, than friends surround him, and plan, and help. Or if he happens to be overtaken, the tocsin of alarm is sounded; the friends of liberty and the rights of man assemble—and justly too—with a view of expressing their indignation against an unrighteous and unholy

law, and rescuing a victim from its power. But here is a cause that has infinitely higher claims on man's regard; yet, though three-fourths of the population of the world are slaves of sin and death, and many of them crying with bitter groans, and sinking souls, for help, how faintly sounds the tocsin of alarm. For, in visiting any of our monthly concerts for prayer, you will find scarcely one-fourth of any of our congregations present, and with many, not even that. Perhaps they have full confidence in the prayers of their pastor and the faithful few who are always present on such occasions. The true secret of their absence is, *because their heart is not in the work*. For, alas! now, as in days gone by, there are many in the church, who, were they not blind, might see that the church of God, and the wants of perishing souls, are not the absorbing themes with them. They acknowledge that there is a responsibility resting on the church, but that it rests mainly on the ministry. But if responsibility attaches itself to the church at all, it rests on every individual member of the church; for if Christ holds the church responsible, no single member of her dare claim an exemption.

There are some, again, who would acknowledge their responsibility, but confine it within certain bounds; and that probably not farther than their own family, or the particular congregation with which they are united. And it would, indeed, be a great stretch, if they would include the denomination. Alas, for such Christianity! It is a mockery of God. How dare any man offer up his prayer to God, and say, "Thy kingdom come," while he would confine his efforts to his family, congregation, or ecclesiastical connexion! Do not the actions of such men render their prayers an abomination, even in their own eyes?

Their actions might justly be covered by the retort of an infidel to a clergyman, in whose church he was once found. Having observed the infidel, who was a leader of his fellows, in church, he was induced to hope that he had renounced infidelity; and he called on him the next day, and expressed his happiness at finding him in the house of God, as he had understood he did not believe the Gospel. "Nor you neither," was the infidel's reply. "What!" exclaimed the clergyman, "Do you mean to call me a hypocrite?" "I call you no ill names, sir," said the infidel; "but what I mean to say is this: You have known of my infidelity for years. I have lived within a short distance of your dwelling. You have never as much as spoken to me on these matters; and I must believe you would have done so, had you thought them of any importance. Indeed, I can hardly fancy that you would see me going to hell, and never try to save my soul." And such is just the case with all those who make no personal effort for the salvation of souls, beyond the circle above described.

There are others again, who, it may be, will not even labour in their own families, their congregation, or ecclesiastical connexion, but who pay in behalf of their responsibility. They are regular contributors to the missionary schemes of the church—the Tract, the Bible, and other Societies, established for the extension of the kingdom of righteousness in the world; and on this account, in their own estimation, they are liberated from all *personal effort*. But how short-sighted, how blind such men!

If some of these, who consider themselves no mean friends of the

Saviour, were accidentally placed where the earnest exhortation, or the solemn prayer was specially needed, they would haste, (as we have known such cases,) and send the minister, who was *paid* for such work. Or if in the Sabbath School there is an urgent desire for teachers, and they are called upon to enter the work, how readily they excuse themselves. Really, they are willing to contribute largely for the purchase of libraries, &c., but excuse them from any work.

Now, it may be, that among the readers of the "Banner," there are some just of this class; and I would ask them, How absurd, how monstrous to think of paying another to occupy your place at the table of the Lord, or take your seat in heaven? And equally so is it to suppose that because you are a supporter of even all the schemes of the church, you are thereby freed from all personal efforts. No! my dear friends, you are your "brother's keeper." Christianity has enstamped its power on no such characters; for it breathes none of a spirit of selfishness. If you have not a heart as expansive as Christianity itself, you are nothing but a whitewashed sepulchre, with all your gifts.

But we have another class in the church still, who think they feel well in regard to the great work of spreading the gospel throughout the world, and who, in their own estimation, love the Saviour and his cause; but, from a peculiar delicacy of feeling, abstain from coming to the monthly concert, the missionary meeting, the Sabbath school, and even the weekly prayer meeting, lest, perchance, their pastor might invite them to engage in some of the exercises, or have them associated in action with any of the leading movements in the church. We would not be disposed to treat severely these timid brethren; but we wonder if they are as delicate in the affairs of this life. Not at all unlikely, that many of these timid, delicate members of the church, who would be ashamed to pray with their brethren for the spread of the gospel, or teach the rudiments of Divine knowledge to some of the little outcasts gathered into the Sabbath School, for whose soul no man cares, are known, in the business circles, as men who *can push a bargain*. We wonder if any one of these timid, delicate brethren in the church, saw a child of his own drowning, and his ears pierced with the sinking groans of the little one for help, if he would not make an effort, even at the risk of his own life, to save the child. We will not suppose that any man has so little of humanity in him, as to shrink from such an effort.

And must we then suppose that the teachings of Christianity are inferior to those of humanity? That the saving of the life in such a case as we have spoken of, is an object so much superior to the saving of a soul? That the former will be done at every hazard, while little or no effort will be made for the latter? No! God forbid that we should place such a low estimate on the influences of our holy Christianity, as that we would for a moment compare its effects on the soul of the man, created anew in Christ Jesus by the Spirit of God, with the teachings of nature; or presume that, while careful for the preservation of the body, it would disregard the higher, the better, and the immortal interests of the soul.

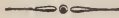
What, then, is the conclusion to which we must come, with regard to all these brethren who are standing aloof from active service in

the church, and from earnest personal exertions for the rescuing of immortal souls from the "wrath to come?" Perhaps some of our readers will hereafter be able to inform us of the conviction in their minds, and their conclusion may be different; but for our own part, and we are not without charity, we trust, we can arrive at no other, than that *religion is not living in their souls, with all its Divine, its Christ-like power.* For the religion of Jesus Christ is a living religion, and wherever it is, it will develop itself.

We would not in this be supposed to mean, that God has no people in the world but those who are known by their public movements for the spread of the gospel. Far be it from us; for we remember a case where a prophet once thought he was the only man faithful to God, when at the same time God knew of "seven thousand who had not bowed the knee to the image of Baal." The prophet knew not even of these, by name, in the church. But we speak of that large class in all our churches, who are known *only* by name among the hosts of Israel. It may be, moreover, that many of these excuse themselves from personal exertions in many of the schemes of the church, from want of properly realizing their *individual responsibility.* But even this will not stand as an extenuation for their negligence and indifference.

Our ignorance, or our own construction of certain enactments in the civil code of laws, if we violate these enactments, will not deliver us from the penalty. Just so will it be with God's law. It will not be upon our construction of the Divine law, that our sentence, in the day of judgment, will be rendered. And the present construction that many in the church of God may put on their personal responsibility will not alter the case. For, my dear readers, we are our "brother's keeper;" and if every member in the church at large only felt and realized this, and acted in consistency with this feeling and realization, how soon might we hail that glorious day, when all kindreds, and tribes, and nations, would be ready to unite in one song, one universal hallelujah unto Him that sitteth upon the throne, and to the Lamb for ever and ever!

A.



(For the Banner of the Covenant.)

THE THEOLOGICAL SEMINARY.

Although much has been said on this subject in late numbers of the Banner, yet we find, on actual observation of the present state of our church, that it has failed to a great extent to produce the desired effect. The many stirring appeals that have been made have met with little response—the many cogent arguments that have been offered in defence of the necessity of a well-conducted theological school have produced but little fruit. The attention of the church is not yet properly awakened to the importance of this subject. Although much has been said, little has been done. We have been *talking*, but *not acting.* And as we now stand behind all other denominations of Presbyterian Zion in regard to this work, it is time that we be up and doing and show, by our actions, that we are endeavouring to reclaim our character in regard to it. Certainly the necessity of such an institution is manifest to every mind. Its tendency upon our future prospects,

and on church extension both in the home, and in the foreign field, is too obvious to be overlooked by any. The calls that are continually reaching us from the different localities of our own extended country, and the Macedonian cries that are wafted by every breeze from the hills and plains of India, China, Africa, and the islands of the sea, are sufficient to remind us of its utility. How can the inhabitants of these destitute places hear the word of God without a preacher? And how can an educated ministry be raised up and thoroughly instructed in the principles of our holy religion without means designed for this end? And should not then the theological seminary claim much attention from the church collectively? Should not each individual member feel deeply interested in its welfare? Should it not be liberally supported by the means and watered by the prayers of every one of us? But how different has been our conduct during the few years that are past! Has it not been neglected and destroyed through the carelessness and indifference of the church? And do we not now experience the sad effects of such a course in the smallness of the number of our licentiates? The disadvantages under which we now labour warn us of *our mistaken policy*. And will we, then, heedless of the lessons of the past, fall back again into our former lethargy and permit our present seminary to suffer from similar causes? Had due attention been given to it in by-gone years, we would now have had an institution, permanent in its character, prosperous in its condition, and if not rivalling, at least imitating some of the noted theological schools of our land. And will this deadness of spirit in regard to this important subject still longer prey upon the vital energies of the church? Although it is awake to all the other claims which God is making upon it, yet it must plead guilty of great neglect in this. True, it has of late established a seminary; but as that seminary is now in its infancy, it demands a much larger share of the care and attention of the church. It is now in the feebleness of its being, and therefore requires that it be carefully watched over and guarded. It must be fostered as a tender child and nourished and sustained, or it can never reach a healthful and vigorous maturity. Are we then doing for it all that it may need? I think not. More than a year has passed by since it was established, and during that time what important action has been taken to give it perpetuity? From the last report of the Board of Superintendents we learn that *not even a charter has yet been obtained*. And in addition to this, what efforts have been made for procuring a Library or furnishing a Reading Room for the benefit of the students? Will there be no attempts made to raise an Education Fund for the support of those in indigent circumstances during their term in the Seminary? And can we not even have from time to time a published schedule of the course of instruction to be pursued with each class during each successive year, that students may direct their preparatory and intersessional studies in conformity with it? Many things are necessary to be performed in order that our seminary be placed upon a firm foundation. These cannot be accomplished at once, but must be consummated by degrees. Years must elapse before it can occupy its proper position as the great centre of our theological learning, but still we should be making *some progress* towards this end. Energy and activity are essential at its outset, and if these be wanting, it must as on recent occasions perish in the cold embrace of those that have the charge of it. The many

flourishing institutions around us afford examples of what we should have in view, and the increased contributions lately given by our churches tell us of their willingness to support such an object. Why, then, this needless delay? If our Seminary Boards will only act with promptitude, the church will sustain them with alacrity.

But some may urge it as an objection, that it is useless to spend so much money upon a seminary, which will be attended by so few students. This at first sight appears of some weight, but when justly considered proves a strong argument in defence of its necessity. The students are at present few; but is not the very smallness of their number an effect of the former indifference of the church? Have opportunities of learning befitting the age been offered them? Have they equalled in any respect those afforded by other Presbyterian denominations? What inducements have of late been presented for students to study within the bounds of the Reformed Presbyterian Church? None, save love for her principles. And surely then we need not affect surprise at the consequences of our own conduct. Let a proper character be given to our seminary, by which it may take its stand among similar institutions of our country, and then different results will manifest themselves. If the object is commendable in itself, let us give it our encouragement and hearty support, and then if it fails, the fault will not be with us. But the church would most certainly be repaid for all these efforts not only by the number, but also by the intellectual character of the ministry which it would send forth. Is it wise for us then in these circumstances to sink down into inactivity and mourn over the scarcity of our students, while we make no exertions to increase their number? And doubtless the most efficient remedy for this defect—at our command, is to give a suitable character to the seminary.

Moreover, are there not incentives almost innumerable to urge us on in this work? Can the church hope to extend its bounds during the future, if the ratio of the increase of its ministry continues the same that it has been for the last four years? Must it not inevitably remain *stationary*, merely supplying the vacancies caused by the hand of death? Will we not hear the voice of God in the many calls that are coming up to us from the different parts of our great West? Or need we think of extending our foreign missionary operations, if we have not a seminary wherein may be trained up self-devoted men who will sacrifice all for the cause of Christ? It is true, we may take the pastors from our churches and send them to foreign fields, but how can the church at home or *even the mission cause itself* be sustained, if we have not others to supply their places. Let no enterprise, therefore, however worthy, absorb that attention justly due the seminary, but let its claims be heard and promptly answered. If the church would lengthen her cords and strengthen her stakes, if she would perform the work that God has assigned her, if she would perpetuate the principles of a covenanted reformation in this land, let her foster and sustain her school of theology. If her members would glory in beholding the banner of their God unfurled upon the citadels of the enemy, let them awake to the interests of Zion, and give a helping hand to place this institution upon a permanent foundation. Let us all, then, by constant and energetic action, show that we desire its prosperity.

(For the Banner of the Covenant.)

THE THEOLOGICAL SEMINARY.

Having read in the last Banner an article on the Theological Seminary, signed R. P., and having in contemplation for some time giving our own views on the subject, we now embrace the opportunity, and follow up R. P., and suggest that something ought to be done for the Seminary. There is no person who loves the Reformed Presbyterian church, of which he is a member, but must blush when reflecting on this subject, for of the various schemes of the church, there is none neglected so much as the Seminary. Why is it? It cannot be that the training of young men for the ministry is of less importance than either the Foreign or Domestic Missions. In our humble opinion, it is of greater importance. If we have a missionary scheme, it is presumed we want missionaries; and unless we can hold out some inducement for students to connect themselves with the Seminary, the prospect of a supply for the growing wants of our own, besides the foreign field, is very small indeed. We do not wish to be understood, when pleading the cause of the Seminary, as unfavourable to missions. Far from it. We are proud of our Foreign Mission, and he who is the main spring of it has our most hearty thanks, and our most cordial approval for the laudable exertions used in every movement connected with it. But why neglect the Seminary, which is the right arm of the church, if we may so speak? We should profit by the example of others in this matter. Look what the Presbyterian Church in our own country, and the Free Church in Scotland, with many others, are doing for their Theological Seminaries. And shall we rest satisfied with less attainments in behalf of our Seminary than they? No! We will come forward from the east and from the west, from the north and from the south, and cast our contributions into the treasury, as the Lord has prospered us, and enable the trustees to carry out the suggestions of R. P. As it respects a library, the First Church, Philadelphia, has kindly granted the use of their lecture room for the accommodation of the Seminary, and Professor Wylie's library is accessible to all the students; but if that is not thought sufficient, why cannot we raise funds to rent rooms till such times as we can get buildings of our own, and then purchase a library for the use of the students. Besides, there should be funds to help those that might want pecuniary aid; and superintendents from a distance should be paid travelling expenses, as well as to the meetings of synod. Their presence at the opening and closing exercises is just as imperative as any call of the church. Now for the plan to raise the funds; cannot fifty members of our church give one hundred dollars each, other fifty give fifty dollars each, and one hundred give ten dollars each, and a host of others give from five to one dollar? By this means, ten thousand dollars might be raised; and who would ever miss it? Will not some of the members of our church, who have the silver and the gold, come forward in this matter? We regret some others have not already moved in it. We have neither the influence nor the means to lead on this occasion; but our hundred is ready at any time, and we can say with the Hermit,—

“Although our portion is but scant,
We give it with good will.”

Perhaps some may think this scheme visionary. We think it practicable, if we could only say with Paul, "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that we who live through him should not henceforth live unto ourselves, but unto him who died for us and rose again." What is it to live for fame, for worldly distinctions, or for riches?—we may never reach the goal of our ambition in any of these pursuits. But if we live for Christ, and use the means he has put into our hands to promote his cause on earth, we will not be disappointed; we shall never have cause to regret consecrating our time and means to promote the glory of God. Hoping many having the means will respond to this call, we would subscribe ourselves
A TRUSTEE.

Aug. 11, 1855.

P. S. Will not the ministers please bring this matter before their congregations, and forward subscribers' names to the editor of the Banner? Money for this purpose will not be required until after the meeting of the Board of Trustees and Superintendents, previous to the opening of the Seminary.



PASTORAL ADDRESS BY THE REFORMED PRESBYTERIAN CHURCH IN
SCOTLAND. 1855.

The Reformed Presbyterian Synod in Scotland to the Presbyteries and people under their inspection: Grace, mercy, and peace be multiplied. Ecclesiastical relationship, paternal interest and affection, a sense of duty, the exigencies of the times, and your own expectations, constrain us to address you: And, in doing so, we are following apostolic example, which furnishes a precedent of epistles to the Churches, and to individual office-bearers.

Suffer us therefore, first, *Dearly beloved fathers and brethren in the ministry*, to stir up your minds individually by way of remembrance. Each of you, at your ordination, solemnly vowed "to be painful in studying, preaching, exhortation, visiting the sick, visiting families, and other ministerial duties. To be careful in preparation for public duties, giving yourself to reading and meditation, not contenting yourself therewith, but wrestling in prayer for a blessing on your public performances. Not to content yourself with general doctrine, but to be careful to speak to consciences in a lively and searching way. To endeavour to know the Lord's working in your own heart, that you may know the better to speak a word in season to him that is weary. To walk exemplarily in conversation, and to be an example to the flock committed to your charge."

These are comprehensive, weighty, solemn, and searching vows; and how, between God and your own consciences, have they been performed? Have you conscientiously given yourselves to reading, meditation, and careful preparation for public duty? Reading is necessary at all times, but especially in this age, that you may keep abreast of the times, ahead of the reading portion of your people, and intelligently instruct them, and guide public opinion. The honour of your office, and the interests of your people, alike demand this. He who professes to teach others ought himself to be well informed. An intelligent ministry is necessary to command public respect and private confidence and esteem.

To reading, however, must be conjoined careful preparation for the pulpit. It is the capital, though not the only agency, and without preparation for it there will be a sameness in your ministrations, and a want of freshness and

variety. It will not suffice, however, to prepare a feast for the intellect and the imagination. A preacher of the gospel must address the conscience and the heart, and minister to the moral and religious feelings and affections; and endeavour to quicken, purify, stimulate, and strengthen them; and to promote faith, feeling, and voluntary obedience to the will of God. It becomes a grave question how far the nature and manner of the preaching contribute to the religious deadness, apathy, and inaction of a church or congregation; and an equally momentous one, What is the particular kind and character of preaching best adapted to promote a revival of healthful religious feeling and action in a church? It is not by the neglect of evangelical and searching preaching or pulpit preparation that this end is likely to be attained, nor by the neglect of pastoral visitation, examination, or visitation of the sick. In this age of competition, enterprise, and emulation, diligence is necessary in all departments of official duty. Secular business is not conducted in the same easy routine manner as in bygone times, neither ought that which is sacred.

But besides these things, Fathers and Brethren, you owe to your office and your people a sanctified public and private example. You are Heaven's ambassadors, and occupy the highest position in society, and are designed to teach by your holy department. The absence of it will tend to destroy the effect of your ministrations on Sabbath and throughout the week. A church is measured in no small degree by the character and efficiency of its ministry. An ignorant, mindless, godless, and immoral ministry, or one that is cold, worldly, and lukewarm, reflects dishonour upon religion, and deteriorates and degrades the Church. Piety, it has been said, is the life and soul of pastoral fidelity.

Moreover, Fathers and Brethren, you have vowed to pray for a blessing upon your public ministrations. Intellectual power and moral suasion will not of themselves regenerate your hearers. Noah was a just man, pious and perfect, and a preacher of righteousness, and yet he was unsuccessful. Jeremiah was a faithful and pathetic preacher, yet neither was he distinguished for his success. And the Prince of preachers, who spake as never man spake, exclaimed, "O Jerusalem! Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thee as a hen gathereth her chickens under her wings, and ye would not." Hence the necessity of the influence of the Spirit to render the word preached profitable. Jesus promised the Spirit, and the disciples prayed for his mission; and it was after the effusion thereof that the preaching of the Apostles was attended with so much success. Ministers and people, by neglecting to seek, grieve the Spirit, and provoke the Lord to withhold the refreshing showers and dews of divine influence. Not only is God dishonoured by neglecting to seek the Spirit, but it is possible that he may likewise be dishonoured by neglecting to premeditate the subject-matter of prayer. If the servants of God make preparation for addressing man, why not premeditate what they shall address to their Maker, rather than leave all to the hazard of the moment?

Beloved Preachers of the Gospel, and fellow-labourers in the vineyard of the Lord: you have received a solemn and sublime commission. Strive with all your might to execute it with credit to yourselves, with acceptance to the Church, and with honour to your Lord and his religion. Prepare conscientiously and carefully for the pulpit. Your ambulatory life may not be the most favourable to the cultivation of studious habits. Where there is a will, however, there is a way. Rest assured, if such habits are not maintained now, you will come to suffer, and the people too. Prepare, and consider well what you do prepare. It is not a mere literary, scientific, or philosophical dissertation, or political harangue that will save souls. These will neither regenerate nor sanctify the sinner, nor feed the hungry Christian, nor preserve the starving soul. When your hearers cry for bread, give them not a stone. They need the gospel remedy in all its depth and breadth, and in all its comprehension,

freshness, and fulness. Suppress it not, neither preach nor apply it partially. Proclaim both the gospel of the cross and "the gospel of the kingdom," in all their fulness. Wo is unto you if you preach it not. Mock not anxious inquirers, and starve not the flock of Christ. "Feed my sheep, feed my lambs."

Your style of preaching would require to be neither exclusively objective nor subjective, exegetical nor experimental, doctrinal nor practical, but a combination of all of them, though not in the same discourse, in the course of your ministrations. These different forms of instruction are all found in God's word, and all of them are necessary to a perfect workman in the Lord's service. Your Master's work requires earnestness. You must sleep neither over the preparation of your discourses nor over their delivery. A tame, lifeless, and heartless delivery is likely to produce a lifeless and listless auditory. Earnest, animated, impressive, and fervent preaching is requisite to secure attentive, animated, and affected hearing. Study, therefore, to be instructive, experimental, practical, plain, persuasive, earnest, faithful, solemn, and searching preachers. Rely not exclusively upon the force of your arguments, the brilliancy of your illustrations, the tastefulness of your composition, and the pathos of your manner. Implore the influence of the Spirit to accompany your preaching, and to render it effectual. Cultivate personal piety, abound in prayer, reflect the character of the Christian in your daily walk, and shed a holy lustre around your deportment. The eyes of the Church and of the world are upon you, and, above all, the eye of your Master, to whom you must ultimately render an account. Upon your labours the success of the vacancies not a little depends. For your own sake, your Master's, the people's and the truth's sake, strive to serve the Church to the best of your ability. Your duties are arduous, and your responsibility is great. You are not without your difficulties and discouragements sometimes, nor are you without your encouragements and supports in the devoted and faithful discharge of the duties of your office.

Students, and especially students of divinity: suppose not that you are beyond our paternal care or sympathy. You are one day, if spared, to be our fellow-labourers or successors in the same momentous work. You merit a share in our prayers, and in the prayers of the churches. You are engaged in preparatory studies for the work of the ministry. Prosecute them with diligence, energy, and assiduity, and never be satisfied with superficial attainments, or a defective education. Beware of the cooling influence of mere literary and philosophical pursuits, and of the deadening influence of unsanctified literature or science. Earnestly cultivate devotional feelings and habits, spirituality of thought and fervent piety, while you are ardently prosecuting intellectual and moral culture, mental and moral discipline. Let not scholarship and academical honours wholly absorb your thoughts, though far be it from us to disparage the one or the other. Never lose sight of your ultimate vocation, or of its sacred, lofty, and benevolent bearings. Let all your preliminary studies be prosecuted in subserviency to the magnificent and momentous work of the ministry.

Sabbath-school teachers: you are engaged in a noble and benevolent work. The Lord crown your labours with success, strengthen your hands, and encourage your hearts! Your Saviour had compassion upon the ignorant, and those that are out of the way. Follow his example, and cultivate his spirit. Arise, plough and sow in hope. Prepare the soil for more experienced husbandmen, and prepare it carefully. Sow abundantly the precious seeds of divine and saving truth. Improve the seed-time of youth, and your opportunities of Christian usefulness. Instruct your pupils in those things which are most essential to their present and eternal interests. Exercise their judgments as well as their memories, inform their understandings, enlighten and quicken their consciences, correct their habits, prepare them for the duties and privi-

leges of life, and for the public and private service of God, and profitable hearing of the word preached. Thoroughly indoctrinate them in the truth as it is in Jesus. Scrupulously abstain from teaching error, in principle or in practice. Pray fervently that the Spirit would illuminate, and regenerate, and sanctify your pupils, and abundantly water and fructify the seed sown. Progress in knowledge and in holiness yourselves, and labour to advance others in their acquaintance with the theory and practice of Christianity. Carefully prepare for communicating instruction to your class, and study always to keep ahead of it. Study to walk worthy of Sabbath-school teachers throughout the week, and avoid whatever would have a tendency to destroy your moral influence, or Christian usefulness and efficiency. Let your light shine before the Church and the world, and study to be bright examples to the rising generation, that they may have cause to rise up and call you their best benefactors and friends.

Venerable Fathers and beloved Brethren in the Eldership: you are vested with a sacred, honourable, and useful office in the Church. A ruler in the kingdom of Christ occupies a much more honourable and elevated position than a ruler in the kingdoms of this world. A competent staff of intelligent, exemplary, pious, and efficient elders is of incalculable advantage to a congregation. It contributes much to the interests of religion and morality, and to strengthen the hands of pastors and parents in well-doing. The public look very much to the character and qualifications of the office bearers of a congregation. As the government of the State is frequently an index of the character of the people, so the rulers of the Church frequently reflect the character of the ecclesiastical constituency. The government of the Church is no shadow when faithfully and efficiently maintained, and the office of a working elder is no sinecure. His duties are more than nominal, his responsibility is great, and his vows are weighty. Brethren of the eldership: you have vowed to rule well your own families, to lead a holy and circumspect life, and faithfully, diligently, and carefully to discharge the office of ruling elder, or whatever duties are incumbent upon you for the edifying and building of the body of Christ. And how, in the sight of God and man, have these duties been performed? They are important and varied. You are required to rule in the Church, to consult and advise, deliberate, decide, and execute; to watch over the morals and spiritual interests of young and old; to countenance and encourage prayer-meetings, and regular attendance upon the public ordinances; to stimulate the careless, to aid inquirers, to counsel the needy, to advise the young and inexperienced, to visit the sick, the widow, and the fatherless in their affliction; to sympathize, and pray with and comfort mourners; to countenance and encourage the Christian poor; to effect reconciliations, heal divisions, and actively promote the interests of religion at home and abroad. You are expected to be ornamental, active, useful, and exemplary; to walk worthy of your sacred office, and to be men of prudence, piety, and prayer. "Is any sick among you? let him call for the elders of the Church, and let them pray over him." "I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality."

Respected Deacons and Managers: you are vested with a very necessary and beneficial office. You are intrusted with the temporalities of the Church—a sacred, momentous, and responsible trust. You have to provide for the Christian poor, and for the support and extension of the kingdom of Christ. Without means, the gospel can neither be supported at home nor extended abroad. Activity, wisdom, fidelity, and management are necessary to the successful discharge of the duties of your office: they are necessary to the advantageous prosecution of your own business, as also that of the Church. Through mismanagement, incapacity, apathy, or inaction, her interests must suffer, and her efficient existence and extension be marred. Every person is not qualified for your office, any more than that of the ministry or eldership.

Without fitness for it, and a sense of the transcendent value of Christianity, you are not likely to labour efficiently either for its extension or support. Nehemiah was a pious, public-spirited man, and a man of business habits, and deeply interested in the welfare of the Church, and he was of incalculable service to her in his generation. He had many difficulties and discouragements to encounter, and so sometimes may you. There are always some who have no adequate sense of the duty of supporting gospel ordinances, and others who make as little conscience of doing so according to their ability. They set little value upon the gospel, and they contribute as little to its promotion. They spend liberally upon themselves, the world and the flesh, but they have little to spare for the service of God, or their own immortal souls. They will receive from God, but give for him they will not. They will pay for the bread that perisheth, but they will rather want, or become gospel paupers, than pay for the bread of life. In such circumstances, brethren, in the management of the temporalities of the Church, you are entitled to sympathy. You have the virtuous satisfaction, however, of discharging a duty to the Church and Church's Head, and likewise to posterity. You have, further, the consolation that you are neither rapacious nor mercenary tax-gatherers, but disinterested collectors of the free will offerings of the people to the cause of Christ and support of his poor, and that though you have had trouble and toil, your Lord can abundantly reward all your sacrifices and services, both here and hereafter.

(To be continued.)

MISSIONS IN INDIA.—SPEECH OF REV. MR. MACKAY.

The subject of "Missions in India," is one in which we, as a church, feel a peculiar interest: we are spending much of our strength there; we are offering our daily and continued prayers, and giving our contributions for it. And any intelligence either with regard to the wants or the encouragements in that distant field, we know will be perused with interest by all our readers, and we cannot better serve the "India Missions," than by presenting the church with the following very beautiful and deeply interesting address, delivered recently before the General Assembly of the Free Church in Scotland, by the Rev. Mr. Mackay of Calcutta.—Ed.

Mr. Mackay, Calcutta, then addressed the Assembly. He said,—I feel as if it were due to you, and due to the Church at large, that I and my brethren in the Mission should stand on our defence for being here this day, when our presence is so urgently needed in our respective fields of labour. Our cases are so nearly alike that mine, I find, suffice for all. Laid aside from work for many months by a painful and wasting sickness, it was deemed absolutely necessary, if I hoped to be restored to any measure of usefulness in the Mission, that I should leave India for a time. It was a sore trial to come here. I never wished, and never expected to see my native land again; and I know that I speak the mind of my dear friends and brethren when I say that we rejoice in the hope that a few months more will see us all on our way back to that land which we claim for our Lord, and where we hope to live and die. You will not mistake me, or suppose that I undervalue the privileges which the Lord bestows upon me, in permitting me to revisit my native land and our own favoured Church, which seem all the fairer and the more precious in my eyes from their contrast with the moral waste with which I have to do, "where Satan's seat is." If it were a matter of individual liking, there are many here at whose feet I should gladly sit all the days of my life; but strong ties and deep convictions recall me to India; and I thank God for the opportunity of asking for the prayers and sympathies of such an assemblage of God's people

as this house contains, in behalf of that country, the greatest, beyond question, because open to us, and the most majestic and interesting of this world's mission fields. Facts and details I leave to others. My words must be few, for I am physically unable to speak much; but the Lord needs not the gift of eloquence or much speaking to accomplish his purposes. And if he sends his blessing (and I have asked for it on my knees,) my feeble voice will find echoes in your hearts, and stir them up to plead with God for the heathen. Oh, that the day were come, when the full swell of this our Church's prayers shall rise up in their behalf,—a holy melody! Then there would be joy in God's heaven, and not less for their sake, than for your own,—for such an outpouring of prayer could only come from a Church where the Spirit of the Lord dwelt,—the spirit of love and compassion,—the very mind of Jesus. Such a day, fathers and brethren, I fear I shall never see; but if some inspired seer, like him of Patmos, were commissioned to reveal it in the near future for the Free Church of Scotland, my heart would leap up to his words; for then I would know assuredly that you were blessed, and that India was about to be the Lord's. There is a tendency in the human mind which leads the most dispassionate man to feel an interest in that which more immediately affects or concerns him, and to assign it an importance which to others seem far beyond its intrinsic merits. There may be no valid claim to exception from this law in other cases, but it does not apply to the Lord's work of evangelizing the world. The utmost devotion that mortal man can give is far below what he ought to feel in such a cause; its magnitude is beyond all mortal estimate. Ah! fathers and brethren, it may seem to some that missionaries cherish exaggerated language in reference to the great work that you have laid upon us; but if you could see us as God sees us, or even as we see ourselves, you could not wonder at our feeble and faithless walking, our short-sighted views, our lack of zeal and love. Our consciences feel it as a mockery and a reproach to talk to us of too much zeal, or too much enthusiasm. To be in the devil's visible kingdom, when all around speaks of him, with Christ's Gospel in our hands, and to feel coldness of heart, and consciousness of shortcoming, that is but too often the real work-a-day experience of many a missionary of Christ. Our words, our measures, our tempers may be open to censure; our zeal, such as it is, may not always be tempered with wisdom; but our work is the Lord's work; and neither we, nor this Church and people in this land, nor any created being, can ever do enough, pray enough, or embark in it with sufficient enthusiasm. For, sir, the work which this Church has sent us to help in, and to which, in sending us, she has pledged herself, is to win India to Christ, and to gather its multitudinous tribes, languages, and nations into Christ's church and kingdom. Have we ever realized, in a solemn, thoughtful spirit, the greatness of what we are about? Change after change has swept over the material surface of this earth of ours, all hopeful, each preparing the way for an organization higher than its own; ancient dynasties and empires, of which the strange and uncouth records are now rising from underground, have overturned and succeeded each other, as Daniel saw in vision, in the order appointed by God; and their savage energy and "barbaric pearl and gold" have passed away, to give place to the iron will and the onward march of modern civilization. Faith after faith has passed into oblivion. The very names of gods have utterly perished whom nations worshipped for ages,—to whom countless knees bowed, and to whom the hearts of forgotten generations turned in fear, in their hope, and in their agony, for cycles to us unknown. Even now changes seem to be at hand; and we watch anxiously for the next birth from the womb of time, thinking, not without disquiet, of that great struggle in which we are nationally engaged. But there is a greater warfare by far, which concerns us still more nearly,—coeval with paradise,—lasting till time shall be no more forever: it is the warfare between the powers of light and darkness for the dominion and possession of our immortal souls. If we are led to look with dismay and bewilderment on a world

lying in wickedness, where three-fourths of his intelligent creatures, after a trial of six thousand years, reject, or know not the God who gave and preserves their lives, is it not hopeful and encouraging to take knowledge that the visible Church of Christ, which in the days of Noah numbered but eight souls, gradually grew into a nation, and now spreads over two continents, sending forth pioneers and colonies into all that remains of the earth? Our God acts through human agency. India numbers a hundred and eighty millions of souls. Is it not a noble, elevating ambition,—a glorious, Christ-like enterprise,—to sit down in his might, with our allies of other Churches, to the siege of Hindustan, determined to gain these millions for him, and thus to give him acknowledged rule over the half of his own earth? It is well, engaged as you most assuredly are, in this great enterprise, whether with thought and foresight, or casually and carelessly, as a proper thing for a church to do,—it is well, I say, to consider the strength of the enemy. A greater number of our fellow-creatures live and breathe on the soil of India at this moment when I am speaking, than have lived and died in all Scotland since the days of Knox or Wishart. With exceptions, which in the aggregate appear as nothing, they are all wedded to their superstitions; and Satan, themselves consenting, reigns and rules over them uncontrolled. Gifted, high-minded, amiable youths, like the young ruler whom Jesus loved,—fair, gentle, affectionate maidens,—grave and valiant men, who have stood in the front of battle, side by side with the boldest of our own race,—sages keener and more subtle, than Rome ever produced,—poets worthy to take rank with Homer and Sophocles,—multitudes so vast, that to think of them is painful and overwhelming,—multitudes, taken as a nation, in every attractive and intellectual quality, inferior to none upon earth,—have passed and are passing through the grave into the outer darkness,—the grim, impenetrable darkness,—knowing nothing of our glad tidings, nothing of our merciful, compassionate, blessed Redeemer, and shut out from his heaven of light. Is this to go on forever? Can no help come? Shall we stand by and suffer Satan unopposed, to slay, and to slay, and to slay? Sir, I love the Hindus. Debased and degraded by ages of idolatry, there is that which wins love, and is fitted to draw out all the kinder and gentler feelings of the heart. I speak of the heathen. What they become when born again unto Christ many here have seen with their own eyes; and I appeal to them whether that race, of which Rajahgopaul was a type,—and we have others to the full as gifted as he, and as deservedly dear to us,—is not as well fitted to reflect the Redeemer's brightness as any race under the sun. But even as I love them, so do I hate and loathe the foul, mean, merciless, and impure idolatry which pollutes and destroys them, covering their eyes with its mantle of darkness, pouring into their veins from infancy the seething venom of every lust, killing truth and trust between man and man, blotting out from their souls the image of God by the leprosy of sin, and, what is worst of all, associating in their minds the grand heaven-born thought of God with the vilest missions and the vilest crimes which disgrace fallen humanity. The Apostle, in the beginning of his Epistle to the Romans, gibbets the sure fruits of idolatry. We see them at every turning, not in the abstract, but in living men and women. When I think of the multitudes,—multitudes whom we can neither reach nor number,—It seems as if we could only cry, with a sinking of heart, "O Lord, how long?" We are few,—very, very few; they are many. They do not believe in our love. In their ignorance they would kill us, if they had the power. Their crafty master has set them against us; and between us and them interpose a hostile priesthood, the isolation of caste—the master-stroke of Satanic subtlety and superstition—striking deep into the popular mind, venerable from antiquity, endeared by custom, and in their eyes imposing and strong as the everlasting hills. I can well understand the indignant and mocking scorn of worldly men when they heard of our Careys and Marshmans going out, as "a forlorn hope," on such an apparently desperate service. God's people have heard the same before from the lips of Sanballat and Tobiah, saying, "What do these feeble

Jews? will they sacrifice? will they fortify themselves? will they make an end in a day?" But the walls did rise; and the temple was built; and the sacrifices and offerings were laid reverently on the altar of the Lord in his own city of Jerusalem. And, feeble though our means seem, and vast and arduous the task before us, if this Church will but take the work to heart, as Nehemiah did, and believe like Nehemiah, and wrestle in prayer like Nehemiah, our work, too, shall be finished, through the good hand of our God upon us; and the Christian Church of Hindustan, with its hundreds of millions of living stones, shall rise up in fair and stately proportions,—fairly and more stately than man has seen in all ages of the past. When that shall be, in how many years, or in how many centuries, I know not; God knoweth. But be it shall, I believe with all my heart; we all believe and rejoice in it. The meantime is the time for work. While the last command of Christ to his disciples stands unrepealed, "Go ye and teach all nations," while God gives India into our hands, while the Spirit of the Lord is working in our missions, gathering in souls from the heathen, and building them up in the faith; where such a harvest of teeming millions is spread out before us inviting the sickle,—fathers and brethren, is it not certain that God calls us to the work as if we had a near audible voice from the upper sanctuary? If, as I believe, the Lord hath laid this duty upon us, of that it is for you to judge; if he calls upon British Christians to win India for him, and to make his blessed name glorious in the sight of all its people, then, I say, if this Church, or any Church in Britain professing to be his, reject the call or shrink from the responsibility, the blood of souls lies at that Church's door. Let her candlestick be removed from its place—the love of her Lord is not in her. He will give the work and the honour to others when she is low in the dust. Brethren and fathers, I have no reproach to bring against the Free Church of Scotland. Kindly and generously has she dealt with us personally; the Lord reward her for it! Something we may miss in the outward expression of sympathy and communion; for to us, in Calcutta at least, nothing, except from our Convener, reaches us across the sea. But a very brief residence here removes all misapprehension, and teaches that there is no lack of affection for the Missionaries, and no lack of deep interest in their work on the part of our brethren and friends in Scotland. I know that the shadow of a great sorrow, or the weight of a great care, may lie upon the heart, while the outward man seems cold or indifferent; and oh, brethren, I should wish to believe, though it does not come forward in public demonstrations, that a deep and solemn feeling of care and responsibility for the perishing millions of India lies near the true and living heart of this Church, and that prayer rises in secret, which the Hearer of prayer, at no distant day, will answer openly. Verily, the Lord hath heard. Sir, if you and the members of this House had sat down at the Lord's table with our native Church in Calcutta, or been present with Mrs. Milne and myself on that day, only three months ago, when we saw (alas! for the last time on earth) our beloved friend, John Anderson, in the midst of his colleagues, and the spiritual children whom the Lord has given them, you would have felt a delight, rare and precious on this sinful earth, and a hopefulness swelling into conviction that the might of Jehovah was with us, and the Spirit of the Lord in our midst. The world may boast of its pleasures; it never knew a pleasure like that which filled our breasts that day. All toil seemed light in the prospect of such a reward. But why speak I of toil? ours is a labour of love. Sir, if the Lord puts it into the hearts of any of his servants in this land to go forth to the heathen, like Paul and Barnabas, and the whole company of the Apostles,—let no fear of hardships, no dread of life in India, keep them back for an hour. India is no place of banishment or sighing; it is a country that has a strange power of winding itself round the heart. Let us refer a moment to my own experience. If ever man had ever reason to love India, I have. India, under God, has opened to me a field,—perhaps the only field,—in which I can be useful. It has given me dear friends and pleasant acquaintances. It has

blessed, richly blessed, me in my household. It has associated me with the labours, and won for me the affection, of the saints of God,—of such men as John Macdonald, and John Anderson, and other honoured and beloved living friends, whose shoes' latchet I am not worthy to loose; so that I often tremble to put my hands with theirs on the ark of the living God. It has given me the delight of seeing heathen children growing up into Christian men and Christian women; and the high privilege of hailing the youths whom I once taught as friends and colleagues in the ministry, ay, and faithful guides and counsellors in our great mission work. I have seen the infant Church of India; I have known many whose names will have honourable mention in the acts of her apostles, and are already written in the Lamb's book of life; and I believe, with faith as firm, that the land where they laboured shall yet be the Lord's. Therefore it is that in my own native land, and even in this assembly of God's people, I feel like an exile and a stranger, and long to return to my Indian home, trusting, if the Lord will bestow such mercy upon an unworthy man, thence to rise to the home which is above. In conclusion, sir, let me call the attention of the Assembly and of the Church to the peculiar position of the Mission at present. We asked for success,—we asked for a native ministry: the Lord has granted both. As Mr. Wylie told you, all wide India lies open before you to occupy for the Lord. Men are found,—a handful, it is true, yet of the right seed,—but the means to send forth even these few are wanting. What shall we do, then? Shall we ask for more success, when that which we have brings us to a stand still? I am not careful to answer in this matter. It is His work; and I know that the Lord will provide. The silver and the gold are his; and when they are wanted, they will be forthcoming. Such was the dying conviction of that true man, and that true missionary whom the Lord has taken to himself. I accept and believe it. I say not a word of money; the consciences of Christian men and women shall determine their offerings,—not any appeal of mine. What I have seen of them shows me that they are fitter to teach me than I to teach them. But, sir, I do ask from this Assembly, and from our beloved Church, solemnly, and in the name of Christ, one thing alone, and for this let me hope that the Lord hath sent me here. Not money, not men, not tongues, not miracles,—even if you had them to bestow,—one thing, and one thing alone,—the prayers of this Church in behalf of India. That is a weapon in which I have unbounded confidence, of which no church on earth has ever yet fully proved the edge and the power. Nothing is impossible to prayer,—nothing within the omnipotence of God. But such prayer must be the pouring out of the very heart, the wrestling, the agony, the strong cry of the soul for other immortal souls. Now that the large hearts of Gordon and Anderson, so full of love to India, have ceased to beat, and Duff is laid aside for a season,—fathers and brethren, will ye take India to your hearts as they did? O! what a comfort, what a joy, it would be to us, who must soon leave the work to others, to know that our beloved Church, feeling and acknowledging her share of responsibility, had risen up in faith, and sworn by Him that liveth forever, that while her candlestick abode in the place, she would never abandon her Mission, or give God rest by day or by night, until the great work of the Lord in India needed no foreign aid. Let her but pray for us in this spirit, and then we shall have all that we want,—money poured into your treasury, and godly missionaries, and godly converts, and an influx of zeal, and love, and prosperity like the influx of the waves of the sea. Let the knell of the dead, which hath rung through the land, be a call of the living to prayer. Brethren, you have stood up like men for Christ as your Head and King. May he honour you to be the foremost missionary Church on earth, resolved and determined, for his sake, and in his might, not only to feed the Church of Christ, but to restore to Him his ancient people the Jews, and to bring the unhappy Gentiles under that blessed and loving dominion.

—*Free Church Record.*

THE NATURAL DEPRAVITY OF MAN.

It is conceded that the permission of sin is a subject of great difficulty, and one more difficult to explain than that depravity is the consequence of transgression. We have already looked at this subject, and when finding that the permission of sin entered into the divine counsels, we found at the same time that God did not sanction it, produce it, encourage it, or abet it. Admitting the fact of transgression, depravity is the natural and moral consequence, and this without any positive infusion of evil from God. Man, as he proceeded from the hand of God, had not only a soul and a body, with their characteristic faculties and members, but he had superinduced upon mere human nature holiness, the moral image of God. He had the inferior principles of the love of himself and natural appetite, and the higher principle of supreme love to God. The former belonged to the nature of man, and were essential to it; the latter was superadded, and, though forming the perfection of human, was not necessary to its existence. The higher principles of knowledge, righteousness, and holiness, exercised in supreme love to God, were cherished by communion with God; and this fellowship was necessary not only to their prosperity, but to their continued existence. Man, however, through temptation, and in the abuse of moral freedom, sinned, departed from God, and cast off all moral subjection to him. God was displeased, and withdrew from man; and the consequence was, that the holy principles which were immediately imparted from God, and nourished by communion with God, left the soul of man, and the lower principles of self-love and appetite took the ascendancy, and Satan eagerly laid hold of his victim, and man was judicially left to the lower principles of his nature and to the power of Satan; and this state of things was confirmed by a righteous malediction. The rightful sovereign was rejected, a usurper admitted, and enmity to the legitimate Sovereign ensued. Without having recourse to the infusion of evil, we perceive depravity to be the natural consequence, as darkness ensues after the departure of light, or the congelation of water from the withdrawalment of a certain degree of heat. But as the sun is not the cause of darkness in the sense in which he is the cause of light, and as heat is not the cause of congelation as it is of liquidity, so God is not the author of sin as he is the author of holiness. Depravity is both the natural and the legal consequence of transgression. God is just in giving man up to his own sin and Satan. In this way we may perceive how Adam became sinful as well as guilty, without resorting to the wicked error of charging his sin upon God.

Once finding how Adam, in the righteous judgment of God, became sinful, this may be maintained in the case of his posterity, if we admit that constitution under which the human race was comprehended in and represented by Adam. But the question occurs, How does this take place? how comes it that infants are born in a state of moral depravity? We observe it as a fact or law in the natural world, that like produces like. The grass, the corn, the flower, the shrub, the tree, produce and perpetuate their kind. The same truth holds of animals, whose offspring resemble not only their kind, but the individuals from which they immediately spring. And we observe in the human family the operation of a similar law, and in the operation somehow of this law, man is a transgressor from the womb. This, it

may be said, is according to a law of nature. What is a law of nature but the established or fixed order of the divine agency? In a natural point of view, this is in every case a mystery. In a moral point of view, as in the present case, it is a moral difficulty or mystery. Admitting the constitution under which man was placed, we admit the unimpeachable rectitude of the law according to which it obtains. But how does this law take effect without implicating the divine holiness? There is in the moral procedure of God as well as in his operations in the natural world, "a path which no fowl knoweth, and which the vulture's eye hath not seen."

Without attempting to solve the difficulty, we may say something to relieve the mind when it hears God charged with being the author of sin. We can suppose the soul created in possession of all the natural faculties which belong to it essentially, without the addition of holiness or positive righteousness. Suppose, again, this soul united to the body, and the result is that a human body is constituted. This human person is naturally and federally in Adam. Accordingly, what would have taken place naturally, from the want of positive holiness, the ascendancy of the lower principles, and the usurpation of Satan, takes place judicially. If we can suppose the soul formed without righteousness, it is not difficult, in the circumstances of the case, to see how depravity ensues. Although the soul is not propagated, yet God may form a soul without positive righteousness, and yet without being implicated in the production of sin; and this soul being placed in connexion with a material and sentient body, propagated in the likeness of a fallen man, and the divine communion withheld, it becomes depraved, naturally and judicially; the natural law thus supporting the moral constitution which God has ordained.—*Symington's Elements of Divine Truth.*

THE OBEDIENCE OF CHRIST.

Such is the obedience of Christ. It must be viewed, however, in connexion with his sufferings and the atonement; and it is to be remarked, that the sufferings and obedience of Christ were conjoined throughout his life and at his death. We must not confine our attention to one class of acts as belonging to his obedience, and to another class of things as pertaining to his sufferings; for in all his sufferings he obeyed, and in all his obedience he suffered. By reason of the perfection of Christ these two things were not only conjoined in the same person, but in the very same acts. By his sufferings he *satisfied* or *atoned*; by his obedience he *merited* and *purchased*. By the one he redeemed from the curse, by the other he redeemed to the promised inheritance. His death was at once the highest act of his obedience, and the very depth of his sufferings. "He became obedient unto death, even the death of the cross," Phil. ii. 8. It was then that he "made reconciliation for iniquity, and brought in everlasting righteousness," and became "the man, the peace," "the Lord our righteousness." The distinction between the active and passive obedience of Christ is not without foundation, if by passive obedience be understood, not obedience that could not be avoided, and which was meekly submitted to, but *voluntary suffering*. Both enter into that righteousness which was testified by the law and the prophets, but is now fully

manifested in the revelations of the gospel, and which constitutes a ground of glorying to those who preach the gospel. This is the righteousness in which Paul the Christian rejoiced, and for which he counted all things but loss; which Paul, the inspired writer, propounded to the Romans and the Galatians with such force of argumentation, and decision, and zeal; which Paul the apostle preached. This is that righteousness which gave a distinguished name to the Redeemer in ancient prophecy. This is the righteousness of God, on which account he is well pleased with his Son and Servant, and which "magnifies the law, and makes it honourable," and which is so emphatically contrasted with the righteousness of man. This is emphatically the righteousness of faith, as contrasted with the righteousness of the law, or by works. This was that righteousness which was a stumbling-block to the Jew, who sought salvation, not by faith, but by the works of the law. This is that righteousness which offends the pride of every human heart, but gives relief to the convinced conscience languishing for peace. This is that righteousness in which the persons of the redeemed are accepted with God, and by which they are made in Christ "the righteousness of God." This is that righteousness which Luther preached, and by the preaching of which he shook the papal throne, and which he regarded as so essential, and central, and vital, as to be the mark of a standing or a falling church. This is that righteousness which must be preached in the great congregation, and without which no learning howsoever profound, no refinement of taste howsoever exquisite, no periods howsoever elegant, no eloquence howsoever thrilling, can profit the immortal soul. This is the righteousness in which the saints enter upon the scenes of glory, with robes washed and made white in the blood of the Lamb.

Proportioned to the value of this blessing is our eagerness to be assured of its reality; to be assured that the stipulations of the covenant of grace have been made good,—that such a righteousness as we have described,—law-magnifying, justice-satisfying, soul-saving, and God-glorifying,—has been wrought out and brought in for us. There can be no reasonable doubt of it. The evidence is ample. But there is comfort in hearing the truth from the Lord our righteousness himself. Let us draw near to his cross. His hands and feet are nailed, but his lips continue to move. Ere his tongue cleave to the roof of his mouth, he proclaims, "It is finished!" Harken, ye angels, that desire to look into these things! Listen, ye saints, that died in faith! Harken, thou penitent on the cross beside him! Let Mary, with the disciples, catch the welcome sound, and keep it in memory, with a deeper sacredness than ever she did the sayings of his childhood at Nazareth! Harken, O my soul!—"It is finished!" A finished righteousness is the most prominent of all the thoughts suggested by this utterance from the cross. Let me appropriate it to myself in faith. Let me preach this righteousness in the great congregation, and may this tongue of mine cleave to the roof of my mouth, if ever I become ashamed of the gospel of Christ, in which this righteousness is revealed from faith to faith!—*Symington's Elements of Divine Truth.*

THE IMPORTANCE AND NECESSITY OF PRAYER FOR DIVINE INFLUENCE, IN
CONNEXION WITH SABBATH-SCHOOLS.

And prayer for divine influence upon our Sabbath-schools may be inculcated upon the different classes of the community by a variety of considerations. Without going back upon the paramount importance of the salvation of the soul, upon which our first remark was grounded, let us consider the great number of neglected, ignorant, and dissolute youth among ourselves,—the active diffusion of infidel and pernicious sentiments,—the benefit in temporal respects that might accrue from Sabbath instruction to individuals,—the tone that might thus be given to morals,—the multitude that die in youth,—the influences which those surviving unto manhood will exert upon posterity,—the benefit that might accrue to the church of God,—and the alarming aspect of the times from the present state of juvenile society, in respect of sentiment, morals, and recklessness. “A people,” it has been justly said, “abandoned to irreligion will not remain long inactive, but with the restraints of conscience and the fear of God unfelt, the restraints of human authority will soon be cast away. There is thus at the bottom of our social and political edifice a smouldering fire, which, if not met with emollients of care, and kindness, and Christian instruction, will break forth in the might of a volcano, and up-heave into fragments the whole system and structure of society. Men have broken loose from all those ancient holds which kept the community together, and there is now a waywardness in almost all spirits, which nothing, nothing but the education of a people can stem.” If in the rapid movements of the present time our land is to be saved, when others have without exception perished, it must obviously be by a redeeming power which they never knew. Will wisdom and human learning save us?—think of ancient Greece, trodden to the ground. Will fleets and armies save us?—think of ancient Rome, with her eagles and banners in the dust. Will commerce and merchandise save us?—where are Tyre and Sidon, whose merchants were princes? Shall we have perpetuity and happiness if we had free trade all over the globe, and corn-laws abolished for ever, and fleet fire-chariots careering at sixty miles an hour from one end of the land to the other, and education in the arts and sciences, and general knowledge at every door? However much I appreciate these things in their own place, there is another consideration to which I must give a precedence, a consideration immediately connected with Sabbath-schools,—it is the consideration of morals and religion. O what an influence have these on national prosperity and perpetuity in the moral administration of Providence! On the score, then, of morals and religion, and the connexion of these with public prosperity, I urge prayer for divine influence on Sabbath-school instruction. O what advantages would accrue if these and kindred institutions were blessed for diffusing true piety! By placing the minds of the people in sympathy with God and eternity, it would give an efficacy to human law, which is the weakest of weak things when left to contend alone with the turbulent passions of man. Piety, yes, Bible piety, would strengthen what is feeble, ennoble what is mean, purify what is unholy, and bind up what is broken. Piety would teach us to enjoy power without oppression, honour without pride, and wealth without idolatry and voluptuousness.

You are prepared to sympathize when I speak of the vital place which the doctrine of the Holy Spirit and his influence in the soul holds in the Christian system. You will delight in the habitual necessity for the gracious influence of the Divine Spirit. He is needed, in order that all the purposes of mercy receive their due accomplishment, that the redeeming work of the Saviour may be effectually applied, and that the sacrifice offered on Calvary be not offered in vain. As it is the office of the Spirit to glorify Christ, taking of the things of Christ and showing them unto us, so Christ, in his parting addresses to his disciples, honours the Spirit, affirming that the enjoyment of his precious influence is more than a compensation for the loss of direct and personal intercourse with him, as he had been wont to sojourn with them throughout Judea and Galilee. And let us honour the Lord the Spirit. This is the *wind*, invisible, yet refreshing, that blows life, and verdure, and beauty, and fruit, into the withered garden. This is the *dew*, silent, yet powerful, that penetrates the hidden root of the lily, making it to expand its meek beauty and dispense its sweet odour even among the thorns. This is the *rain* that distils on the tender herb, that falls on the mown grass,—the former and latter rain that gives the spring and consummates the harvest. This is the *shower* which, when poured down from on high, makes the wilderness become a fruitful field, and the fruitful field to be counted for a forest. This is the *well of water* which satisfies the thirsty soul, and is, indeed, a well springing up into everlasting life,—the *river* whose streams make glad the city of the Lord, and heal wherever they flow. This is the holy *fire* that at once illumines the dark mind, purifies the unholy heart, kindles the glow of sanctified affections, and often touches with seraphic warmth the lips that were lifeless and dumb. It is the precious *oil*, healing, emollient, and fragrant, which descends from the Head to all the members of the body. The Spirit is the *teacher* leading into all truth,—the *witness* testifying a filial relation to God,—the *seal* setting apart and preserving unto the day of redemption, and in the soul the *earnest* of the inheritance. By the profession of our belief in his personality we may approve ourselves sound Trinitarians; but it is by admitting and acting upon the truth of his divine influence that we become living, holy, and useful Christians—ornaments of the faith we profess.

For ourselves, therefore, for our pupils, and for the church of God in her ministers and people, let us lift up the voice of believing prayer, that the Comforter of the Saviour's promise may be vouchsafed in Pentecostal fulness. The spirit of earnest prayer will be the presage of a plentiful and refreshing effusion from the presence of the Lord. Come from the four winds, O Breath, and breathe! Awake, O North Wind, come, thou south, blow upon my garden! Spring up, O Well! Baptized into thy name, and blessed with thy communion, let us enjoy the precious grace; stimulate and qualify the teachers of our schools; convert and sanctify their pupils by thy truth! Descend upon the ministers of thy church, and give testimony to the word of thy grace in the conversion of sinners, and in the reviving of thy work in the midst of the years! Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together.—*Symington's Elements of Divine Truth.*

DEPUTATION FROM THE WALDENSES.

Last evening, at seven o'clock, a meeting was held in the Rosemary Street Church, for the purpose of receiving the Rev. M. Meille and Rev. M. Pilatte, deputies from the Waldensian Synod to the General Assembly, and hearing from their lips the history and acts of that living Church, which, through all contemporary corruptions, has preserved to our times the Apostolic faith pure and entire. The greatest enthusiasm was manifested on the occasion, and the large and commodious edifice was literally jammed by deeply interested listeners, the aisles, and galleries, and doorways being all filled. The attendance of ladies was exceedingly large. Among those present we observed—The Rev. Dr. Cooke; Rev. M. Pilatte, Rev. M. Meille, members of deputation; Rev. John Macnaughton, Rev. George Shaw, Rev. John Meneely, Rev. Professor Gibson, Rev. David Hamilton, Rev. Robert Knox, Rev. John Weir, London; Rev. Joseph M'Kenzie, Rev. W. Patterson, Bangor; Rev. W. Graham, Rev. John Poole, Rev. W. Cooke, Rev. Hugh Hanna, Rev. Wm. Irvine, Rev. James Killen, Comber; Rev. R. Black, Ballycopeland; Rev. S. D. Burnside, Carryduff; Thomas M'Clure, Esq., J. P.; Hugh Porter, Esq., Hugh Henry Boyd, Esq., Joseph J. Murphy, Esq.; Thomas Sinclair, Esq.; Professor M'Dowell, Queen's College; Henry Reid, Esq.; Rev. Isaac Nelson, Rev. Josiah L. Porter, of Damascus; W. L. Finlay, Esq., William Simms, Esq., J. Montgomery, Esq., John Sinclair, Esq., and many others.

On the motion of the Rev. JOHN MACNAUGHTON, seconded by Rev. JOHN MENEELY, Thomas M'Clure, Esq., J. P., was called to the chair.

The Rev. Professor GIBSON then gave out the 145th Psalm, which was sung by the meeting, and the Rev. Dr. Cooke offered up a most impressive prayer.

The CHAIRMAN then said—Gentlemen and ladies, we are met this evening to receive the deputation from the Waldensian Church. The name of the Church of the Waldensians awakens associations thrilling to the heart of every freeman, who claims to himself and for all the right to worship God according to the dictates of his own conscience. We have, perhaps, thought that the Church of the Waldenses was a matter of bygone history. We have felt deep sympathy in her severe trials, sustained with unwavering patience and fortitude; but we have now to rejoice that her many dark days of sorrow and suffering are ended, and to realize to ourselves, in presence of our respected brethren, that the Waldensian Church is indeed a living Church—(hear, hear,)—upholding the standard of her Divine Master unstained, and rejoicing at last in the enjoyment of civil and religious liberty. They are, indeed, our brethren—representatives of a Church that has preserved our Presbyterian faith and polity since the days of the Apostles. (Hear, hear.) Professor Gibson, who was a member of the deputation from the General Assembly, and had the gratification of being present at the meeting of the Waldensian Synod, will now introduce the deputation to you, but I know that no words of his or mine are required to ensure from you an enthusiastic welcome. (Applause.)

The Rev. Professor Gibson, then addressed the meeting. He observed that the chairman had well said that no formal introduction on his part, or on the part of the chairman, was necessary with respect to their honoured brethren who were present. At the same time, as he had the great gratification, as one of the members of the deputation from the General Assembly to the Valleys, and saw something of the order of their ecclesiastical assemblies, and of their general circumstances, it might not be obtrusive if he would refer cursorily to some matters of detail which those brethren might not care to state, but such as would have impressed themselves on the mind of the casual visiter. The mountain home of the Waldensian Church lies in that part of Northern Italy that is called the Cottian Alps; at the basis of these Alps, and looking towards Italy. Time was when the Waldensian territory extended to the territory of Dauphiny, in France; but of late years the population of the Valleys was circumscribed, and that up within their own region. The population at present numbered about 22,000, of which 5,000 were Roman Catholics. There were in the Valleys twenty ministers, with the addition of the professors of the college lately erected there; and at the meeting of the late Synod, there were assembled together, in all, thirty pastors—a small number, to be sure, but so far as they had an opportunity of judging, energetic, intrepid, and faithful men, who had learned to endure hardness, as good soldiers of Christ. The population of the Valleys generally were very poor. Owing to a law which prohibited them from being holders of any land out of the Valleys, necessity was laid upon them to occupy their own territory, and cultivate the land, or the patches of land, that were interspersed among the mountains, and they were thus cut off into limited and

narrow holdings, and any one visiting the Valleys was oppressed with the conviction that the land was too strait for its inhabitants. With regard to the education of the ministers, the reverend professor stated that they had not yet established a theological college, or a theological department in their college, and that they studied either at Berlin, Lausanne, or Geneva. On the subject of pastoral support, he mentioned three sources of income—first, that part of Cromwell's collection which has remained to the present time, amounting at present to £277; secondly, a small amount, given as a compensation for a larger, granted to them by Napoleon I., in lands; and thirdly, the contributions of the people—so that the average salary of a Waldensian pastor was about £55 a year. He then referred to the college of La Tour, to the educational efforts of the Vaudois pastors among the people, and he described the form of their church courts. He then introduced one of the deputies to the meeting.

The Rev. M. Meille, of Turin, then rose amidst loud applause, and addressed the meeting in the Italian language, which was his vernacular. After his address, his reverend brother, M. Pilatte, translated the speech as follows in English:—Beloved brethren and sisters in Christ, we consider it a great privilege, and it is for us a sweet task, to have been intrusted with the mission of bringing and of presenting to you the hearty salutations of your sister Church—the Waldensian Church of the Italian Valleys. (Applause.) It is for me especially a cause of great happiness, a happiness which, however, is mingled with a feeling of sadness for the necessity I am under of speaking before you in an unknown tongue, and of not being able to express freely so as to be understood by all, the feelings of my own heart, which are the feelings of my own Church. And thus I am compelled to speak before you in that noble tongue which has uttered in the past so many great truths, and has manifested to the world so many noble feelings, but which for centuries has been silent as to the purest—as to the noblest of all things—pure and undefiled Christianity. (Applause.) During the little time I am to detain you, I intend to say something of our past history and of our present position. The Waldensian Church, if it holds with you the same Gospel truth, if it is attached to the same holy faith, and has in common the same ecclesiastical form, has not, however, the same origin with you. Long before these noble testimonies of God's truth had appeared—centuries before the age of Luther, and Calvin, and Knox—long before them, was burning and shining in our retired valleys the light of the Gospel of Christ. (Applause.) From the primitive times, some mountaineers had received it, and had kept that light burning among them, transmitting it from generation to generation in its purity. Whence did they come, and what was their early history?—is an obscure question; but its obscurity is in itself an evidence of its antiquity. (Hear, hear.) Whatever may have been the time of the birth of our Waldensian Church, so far as history can lead us in the past, we find it a Church living and professing the truth. (Hear, hear.) And even in the ninth century, and in the eleventh century, next to that age of darkness which had covered the world, we find in our "Noble Lesson" these words, which were by-words of the time—"If any man is not a robber, and a liar, and a drunkard, and lives purely, such a man is a Waldensian, and deserves to be put to death for his heretic ideas." (Laughter and applause.) From those days it would not be difficult to recall our history. Through the middle ages, and until our times, the stream of blood—the blood of our fathers—indicates the path which they followed, and tells of their fidelity. But I will not go through that horrid record of our fathers' sufferings. I will merely mention the great persecutions of the thirteenth century—the persecutions of that day when, pursued by the Inquisition, the Waldenses were seen to fly in haste from their quiet homes, and when the paths which they had followed through ice and snow were found, on the next day, strewn with the corpses of mothers and their children, who had been slain in their flight. In 1655 another most violent persecution raged against us. Hardly any one was left in our Valleys; almost the half of the people were massacred, and by whom? By those who, coming from this country, had been made our persecutors—Irishmen, sent from these parts, had been made the instruments of the enemy against us—(hear, hear,)—and the name of Ireland, before loved and blessed, and from that time hated and abhorred as synonymous with violence, persecution, and death. But the worst of all our persecutions was that of 1687. Then only 15,000 Vaudois remained; a few months after they were reduced to 12,000. The rest of them fled away, and, for the first time since the origin of our Church, the Valleys were utterly deserted by their primitive inhabitants. Everywhere could be seen strangers, and not a single confessor of the truth of God. They went away, scattered by persecution, over Swit-

zerland, over Germany, and over other parts of Europe; and it seemed as if for ever the light which shone in the darkness of Italy had been entirely removed; but the exiles would not live far from their country; they longed for it; they sighed for it—(hear, hear)—and though, in a human point of view, it was utterly impossible for them to realize the dream of returning back again to the land of their fathers, still they resolved to set their hands to that almost impossible undertaking. They gathered a number of them near the Lake of Geneva; there they fell on their knees, and their minister and military leader—Henry Arnaud—prayed to the God of the exile to favour their little band, and they started; and through the most difficult paths, and through paths that, to the present day, are almost impossible to follow, they arrived at a point where it seemed that it was now all over with them. Behind them the troops of the Duke of Savoy; before them the French army; and there they were, having to cross a narrow bridge, surrounded by enemies twenty times the number they were. At the signal of their chief, however, trusting in God, and courageous as lions they started, and through the most bloody battle they passed, and the next day saw them trampling, under their tired feet, the soil of their own loved country. (Applause.) The history of this struggle was this—it lasted long, and it was full of wondrous deliverances; for after they had almost exhausted all their means, after having spent more than one half of their men, the alliance between France and Savoy was broken, and their very persecutor felt the want of them to defend their Valleys and the narrow passages of those Alps against the enemy. The enemy of to-day was but yesterday an ally in persecuting the Waldenses; and the very man who had hunted on their destruction—the same who seemed to have sworn their utter extermination—that prince himself, years after, abandoned of all, could find no safe place of retreat, except among the Waldensian people, and was sheltered in the house of one belonging to those whose families he had destroyed, and whom he had most bitterly persecuted. Noble revenge of the Christian! Touching lesson of history, making the persecuted man the liberator and defender of him who persecuted him. (Applause.) But now we have reached a time when bloody persecutions shall cease—bloody persecutions, we say—not persecutions altogether, for the days of oppression followed the days of violence and threatened extermination; and that oppression has lasted, not till the beginning of last century, or the middle or end of it, but until seven or eight years ago only. You, my brethren, are the citizens of your own country, and if you bear, as citizens, the burdens that all bear alike, you have also the right of citizens; but the Waldenses, until seven or eight years ago, had nothing like it. They paid taxes, they bore all the heavier burdens which the State could inflict on the inhabitants of the land, and enjoyed no right whatever, and were considered as strangers in their own country. If God gives you children, you feel that He has given you authority over them, and the law of the country secures to you those sacred, paternal rights, which accompany, of necessity, the duties of fathers and mothers; but with us it was not so, and the rebellious child, provided he had reached the age of twelve years, could go away from home, and ask shelter in an hospital that was ever open before him; and there, sheltered against paternal authority, when he would be claimed by his parents, he could be detained in that hospital where he took shelter, and brought up a Roinan Catholic, to the shame and sorrow of his powerless parents. You have the world before you; you may go out; you may spread, in your own country or out of your country, the place of your habitation. The Waldensian could do no such thing. (Hear, hear.) The Valleys are his prison; he could neither do business, nor buy a small piece of land, nor acquire any real estate out of the narrow limits of his territory. You can build churches, houses of worship, as many as you wish and as you need, and the Waldensian could not; and in that very city of Turin, where now is erected a vast building, where the Gospel is preached constantly, in the most conspicuous part of the city, we could not worship God except under the shelter of some foreign Power, or in the very house of the representative of a strange nation. When insulted by our enemies, we had no right of defending ourselves. Monks, priests, bishops, were permitted to assail us, not only with words, but with all sorts of writings; they could print slanders, calumnies, against our doctrines, against our morals, against our Church; and it was never permitted to us, in answer, to print one single line, except after that line had passed under the censorship of the priests themselves. (Hear, hear.) Such were the circumstances only five or six years ago. Thank God with us, all this has passed away—(hear, hear)—and now we are citizens in our own country—fathers in our own families, and as Christians free to worship God and to preach His blessed Word over all our land. (Applause.) Now, who has been,

in the providence of God, the instrument of bringing about such a happy change? It has been our greatest enemy—the Pope. (Laughter and applause.) The Pope himself, seduced and carried away by the love of popularity, granting some liberty to his people, set Italy on fire, and compelled, both by his example and by the impatience of the population, he compelled all the other Powers to grant constitutional liberty in some measure to the oppressed populations; and thus the King of Piedmont was led to grant the free Constitution which the country now enjoys. Let me, before I close, refer to that memorable fact, the proclamation of our own independence—to the proclamation of that edict which has opened to our Church a new and blessed era. It was on the 17th of February, 1847. I shall not forget it—and all my life I will remember it with joy and thanksgiving. (Cries of “Hear, hear.”) In the evening of that day, all our mountains, to the very top, and even among the eternal snows, could be seen covered with shining bonfires, celebrating the glad news which had been received of that noble edict of emancipation signed by the King, Carlo Alberto, declaring that henceforth the Waldenses were civilly equal to other citizens; and that decree or edict was based on the morality and loyalty they had in all their dark periods evinced for their King and country. (Applause.) A few days after, deputations from all the provinces were gathered in the capital, Turin, and were preparing for a grand procession to go and appear before the King, and manifest before him the joy of the nation in receiving the liberty which had been granted to them. Among the deputations had been seen that of the Waldensians, bearing their flag like all others, with the Italian colour and with the inscription—“To the King, Carlo Alberto, the thankful Waldenses.” The committee of arrangements met to arrange the order of ceremony, and their president spoke to them as follows:—“Brethren, beloved, until now you have been oppressed; until now you have suffered and been trampled under; you have been the last and the least. To-day, in this demonstration, you must have the first place, and keep it.” (Applause.) And it was so; and the banner of the oppressed Waldenses headed all the numerous banners from the provinces and towns, and appeared first before the King—Liberator of his country. But I have said enough. My friend here will tell you how our Church has improved that liberty granted to us, what use it has made of it, and what use it hopes to make of it in the future. Excuse me for having detained you so long; and allow me, in concluding, to say, in the name of the Church which we represent, receive the thanks and loving salutations of your brethren of Piedmont. May the bonds which now unite us never be broken. (Hear.)—Are we not in the same army? Is not our warfare the same as well as our enemy? and is not Christ our common head and chief? Let nothing ever separate us. I thank you for your kindness to us, and your affectionate welcome. Henceforth the Irish name, which once was among us synonymous with persecution and death, and was always pronounced with dread and horror by our children, will be dear to us and blessed among us. God grant you his blessing, peace, and prosperity, for ever and ever. (The reverend gentleman sat down amidst loud applause.)

(To be continued.)

FACTS AND GLEANINGS.

The American missions in Burmah are amongst the most successful in the world. In one province they have 12,000 converts, and nearly 130 native missionaries.

The Church of Rome has in India twice as many emissaries as all the Protestant churches put together. This fact should stir up the people of God to prayer and effort.

A person of the highest family in Calcutta not long since surrendered a fortune of £10,000 a year, that he might become a Christian and be baptized. How powerful is religious principle!

Rowland Hill, meeting an acquaintance not long before his death, remarked, “If you and I don’t move off sooner, our friends yonder (looking heavenwards,) will think we have lost our way.”

The profit derived by the Indian government from the opium trade with China, is above £3,000,000. This is a matter of deep regret in reference to the prospects of Christianity in both countries.

The French are importing relics from Nineveh, of which they boast that they will be found to eclipse the collection by Layard.

The Rev. Mr. Blaikie, of Boston, in a late work, asserts that the only Apostle who had a successor in the apostolic office was Judas. Cold comfort this for High Churchmen.

Andrew Marshall, the great American negro preacher, is in his *hundredth* year. His pulpit services are represented as being of the highest order, and his intellect undiminished by age.

Athens in the age of Pericles, according to Dr. Cumming, with its walls twenty-two miles in circumference, had a population of 600,000 inhabitants, of which 500,000 were abject slaves.

The Armenian church in the East contains upwards of 2,000,000,—is governed by three patriarchs,—is very wealthy, and more influential than any other Christian sect. They engross the commerce of the Levant. Many of them are embracing Protestantism.

Solitary thought corrodes the mind, if it be not blended with social activity, and social activity produces a restless craving for excitement, if it be not blended with solitary thought.

It is proposed to erect an orphan home and industrial school in the Vaudois valleys, in memory of the martyrs among the Waldenses, at an expense of £1200. They have already raised £900.

Three hundred and thirty-four monasteries in Sardinia will disappear. They contain 5598 persons,—nooks and nuns. We wish that the wholesome rule were extended to other countries also.

The Catholic University of Dublin is not prospering. It has only about forty students—one-half of them from Ireland. This is a poor result for the £50,000 collected by the priests. The lectures of the professors are poorly attended.

The Welsh Calvinistic Methodists now number more than a thousand congregations. The usefulness of Lady Huntingdon was unparalleled in her day. She gave away during her lifetime £100,000, and was constantly engaged in good works.

A correspondent at Killorglen, county Kerry, writing to the *Telegraph*, complains that "Soupism, Jumperism, Stiraboutism, Methodism, Primitive Wesleyanism, Presbyterianism, Church of Englandism, are all at work, enlarging churches, establishing schools, preaching in barns and school-houses, reading * * the Bible, distributing * * tracts, and leaving no stone unturned to enlighten Catholics." This is a very valuable testimony to the zeal and efficiency of our missionaries in Kerry.—[*Irish Presb.*

LETTER FROM REV. J. S. WOODSIDE.

Dehra Dhoon, April 28th, 1855.

MY DEAR MR. STUART,—Your very welcome letter of February 6th came to hand, a few days ago, and I now send you a very few lines, in reply to it.

I have to express to you my heartfelt thanks for your promptitude in sending me the 500 dollars, contained in your letter. It has relieved my mind very much in regard to my future operations here. I now see my way clearly, and begin to feel more at ease than I have done for some time back. I am very sure you would fully approve of the way in which this money has been expended at Dehra. Some of my friends here think that I have not been an inapt pupil of Mr. Campbell's in the matter of mission buildings; and some think that I have almost shot ahead of my master; however, I must give nearly all the credit to Mr. Campbell for any ideas I now have in regard to buildings; for when I came out here I knew nothing whatever of such matters. If ever you come to Dehra, which I trust you will, I am sure you will like the building you are now helping to erect. It is rather superior to anything of the kind in any of our stations. Superior, certainly, as regards its material, and durability, and I think also superior in regard to the general arrangements. I trust it will be in your power to send me a *bell** for it, about 500 pounds weight. Also the apparatus voted by Synod. I often compare my work to the siege of Sebastopol. I am just now erecting my batteries. I shall soon have

* The bell and apparatus have been since sent out.

my guns all in position, and then the walls of the Heathen city must fall. But there is a great difference between my operations and those of the allies. They are outside, my batteries are erected within the walls, in the very centre of the population. I have had three active batteries, hard at work daily for more than a year, and they have already silenced two or three of the enemy's ports. I have reference to the schools which have broken up two or three others since they commenced. Under cover of these, and when my reinforcements reach me, I shall be prepared to attempt the assault. The enemy here is not strong, and I trust we will have a speedy victory. But I must not trouble you with this nonsense. I am really thankful for what has been done, and fondly trust the Lord will spare me to do more in this corner of his vineyard.

I can sympathize with you in the loss of your dear boy. Only last Monday we were called to part with another sweet babe, ten months old. She died from diarrhoea induced by teething. This is now the fourth we have been called to part with. I can therefore fully enter into your feelings on this subject: "The Lord gave and He hath taken away." He has taken them from *much* evil, and we have no cause whatever for regret. When we ourselves come to die, it will be a most consolatory thought that so many of them are before us. We have still our eldest girl, now in her 7th year, a very sweet child and a great comfort to us.

We have to return you again our warmest thanks, for the articles and books contained in the last box. They have all reached us. It lays us under largely increased obligations, both to you and to our common Master to be continually receiving of your bounty, bestowed with such a liberal hand. Our prayer is that you may have the richest blessings of heaven bestowed upon you in return.

Kindly remember me to all inquiring Christian friends. The hot weather is now setting in with full power. We know not what the next five scorching months may bring, but we trust in the mercies of our living and exalted Lord, that he will ever cause his word to extend and his will to be done. I now preach to a large English congregation every Sabbath. The large room of the Mission House is well filled, and I humbly trust much good is done. It is gratifying to find that many more now attend than formerly, and some who before were opposed to my work here are now quite friendly. But I must stop with affectionate regards, in which Mrs. W. joins, to you and yours. I remain, my dear brother, yours in the best of bonds,

J. S. WOODSIDE.

LETTER FROM REV. J. R. CAMPBELL.

Mission House, Saharanpur, May 1, 1855.

My very dear Brother Stuart,—The change as to the early departure of the mail from Bombay this month, has only now been made known to me, and has taken me by surprise. I shall not, therefore, as this is the last day, from this station, be able to write the letters I intended. After a period of about three months or more, without a communication from any friend in Philadelphia, with the exception of a most interesting one from yourself to J. S. Woodside, which I had the pleasure of perusing,—I was favoured yesterday with your

little slip 6th March, and others from children and friends. I was delighted to hear such encouraging accounts of the decided improvements going on in the health of our dear friend Dr. Duff. I think he will there find not only a repose from labour, but a repose in God, which will resuscitate his temporal and spiritual man, and qualify him for a still greater and a prolonged life of usefulness in the great cause of missions to the heathen. How glad I am to hear of the great prosperity of your Sabbath School. Six hundred pupils! Why, they make a large congregation themselves. What a nursery to a congregation! What a blessing to the church! Go on, my Brother, and prosper still more and more. How I would like to look in upon you some morning, when you are all engaged in prayer for yourselves, and the poor heathen children who have no Bibles, and no Sabbaths, and no man to care for their souls. Surely from that school some will be raised up to carry the gospel to the heathen world. Much as Mr. Granger says against schools as a legitimate means of enlightening and converting the heathen, I would greatly rejoice to have six hundred pupils here, with the requisite number of approved teachers all studying the way of life and salvation, and such collateral subjects as would throw light upon the Bible. I find an express injunction in the Bible, to "teach all nations," as "to preach the gospel to every creature." It is plain that both are parts of the same work, and that both have been blessed of God in the conversion of souls. It is a narrow-minded policy, as well as an unnatural state of things, to leave the lambs to run wild, and to be exposed to danger, while the old sheep engross the whole time and attention of Christ's ministers. I was glad to observe in the Presbyterian, that the Rev. Mr. Warren took the same view of the subject about Mr. Granger's Report that I had done. In the last number of the Calcutta Christian Observer, the missionary body at that place have fully met, and contradicted Mr. Granger's statement. If Mr. Granger is a Christian, or a gentleman, and not determined to injure the cause of Foreign Missions, he will withdraw the unfounded charge he has made, and openly apologize before the world for the errors into which he has been led in some very unaccountable manner. I hope Mr. Warren will call upon him to do it. It is a pity that Christ's cause should suffer by the wide circulation of Mr. Granger's statements. They should be as widely contradicted. The hot winds are on us at last, but if the rains set in at the usual time—the middle of June, they have not long to last. Having all the duties of the station on my shoulders now, my time is fully occupied, and I shall be unable for six months to come to write as much as usual. I have lately commenced a Bible class for the benefit of all our native Christians, male and female, and find it is likely to be very profitable, as they are all much interested in it. All our church members are conducting themselves at present much to our satisfaction, and to the honour of religion in the eyes of the heathen around them.

Next to the grace of God which has been given them, we ascribe this happy state of things to the extensive instruction and training they have had in Christianity. With warm Christian regards to all friends, and very much love to yourself and family, I remain, very dear Brother Stuart, ever your devoted servant in the Lord,

J. R. CAMPBELL.

Editorial.

THE THEOLOGICAL SEMINARY.

A word of explanation may be necessary, in order to throw some light on the subject referred to by *Quis*, in his very excellent communication, in the present number, as well as to exculpate, to a certain extent, the Trustees of the Seminary. They have not, it is true, finally obtained a charter; but one, however, has been prepared, and application has been made for its sanction, by the proper authority of the State. We hope soon to be able to announce that delinquency in this respect (if it be called so) shall no longer be chargeable.

During the absence of the President of the Board of Directors, and also the President of the Trustees, with one of the Professors, who have this document in charge, but little can be done.

We are glad, moreover, to find that the church is awaking to this subject. Many, in fact all of *Quis'* remarks, are worthy of the attention of the church; for the Seminary, during the few past years, has been neither living nor dead; and although of late it has received a little animation, it is in danger still of going down again, unless much more attention is paid to it than has been done.

We hope that every member of our church will weigh well the remarks of "*A Trustee*," also, in the present number; and that soon we shall hear from every quarter in the church, of men coming forward in this cause, and carrying out his proposition. It is no vain theory he has laid down—it is practicable; and unless some such plan be adopted, and other efforts taken than those we have been using lately, we shall have to record the lamentable occurrence of the extinction of our "School of the Prophets."

ANOTHER FAREWELL MISSIONARY MEETING.

It is an encouraging feature in the character of the church, in the present day, that in missionary labour she is beginning to act as though she felt the obligation of the Saviour's command, "Preach the gospel to every creature." We have lately had an illustration of this in our own church; and we are glad to find that others are becoming more and more alive to this subject. Our brethren of the Associate Church have recently entered upon this work, and last fall sent out their pioneer missionary to India, Rev. Mr. Gordon, who, for the present, is preparing himself for future usefulness in the foreign field, under the instructions of our veteran in the work, Rev. J. R. Campbell, at Saharanpur.

At the late meeting of Synod in Xenia, they resolved to strengthen their forces, and selected two others to proceed to the same field—Rev. Messrs. Stevenson and Harper. For some reason, of which we are not aware, Mr. Harper declined; and no other presenting himself for the place, it was suggested to Rev. R. A. Hill, of our own church, formerly pastor of the Ryegate congregation, Vermont, and latterly of Paterson, N. J., who at once said he would go. It will be remembered by the readers of the "Banner," that Mr. Hill was appointed by our church to accompany Rev. J. S. Woodside, but did not then go, for reasons satisfactory. Mr. Hill applied to the Executive Committee of our Foreign Board, previous to his offer to the Board of the Associate Church; and our Board not feeling prepared just

now to send him out—at his own request, he was dismissed by the Northern Presbytery, for the purpose of uniting with the Associate Church, with the view of labouring as a missionary in Northern India.

On the 14th ult., a farewell meeting was held in the Second Associate Church, Philadelphia, (Rev. Dr. Cooper's,) previous to the departure of these brethren—Rev. Messrs. Stevenson and Hill. Dr. Cooper presided, and opened the meeting by singing, and prayer by the Rev. Mr. Armstrong, of the Associate Reformed Church. Addresses were delivered by the Rev. Messrs. Beveridge and Church, of the Associate, Dales and Arnold, of the Associate Reformed, and Black and M'Auley, of the Reformed Presbyterian; also by the departing missionaries.

They sailed from Boston on the 20th. They have the prayers of the church, and will be hailed by "India's captives as two of her deliverers."

EXECUTIVE COMMITTEE OF THE BOARD OF DOMESTIC MISSIONS.

At the late meeting of Synod, the Board of Domestic Missions was directed to organize and appoint their Executive Committee at Xenia, Ohio. This has been done, and the Rev. H. M'Millan is President, Rev. J. A. Crawford Secretary, and J. C. M'Millan Treasurer. Any contributions to that fund, can be forwarded to the Treasurer. Correspondents will address the Secretary. The amount in the Treasury to meet the demands of the current year, is very limited. The Home Missions in our church have been too much overlooked. The sustaining of this cause will do much for the cause of Foreign Missions. Each in its place deserves the attention of the church,—let it be given. C.

Notices of New Publications.

ELEMENTS OF DIVINE TRUTH; a Series of Lectures on Christian Theology to Sabbath School Teachers by the late Andrew Symington, D. D., Professor of Theology to the Reformed Presbyterian Church, Scotland.

This is the title of a book recently laid before us, and one which we have read with more than a common interest. The name of its lamented author is a household word, in every family of the Reformed Presbyterian Church, not only in Scotland, but wherever the Reformation vine is planted, and in the book before us he has left a valuable token for the transmission of his name and worth, as well as a noble vindication of the truth as it is in Jesus; the volume has no pretensions in its title page, but a diligent reading will prove that it has merits moreover of a high order. It consists of twenty lectures on almost as many different subjects, forming an exceedingly valuable Manual of Theology. These lectures were delivered at the request of the Paisley Sabbath School Union, and were designed to supply a want long felt by those engaged in Sabbath School instruction, exemplifying truth in its systematic form, and training teachers to definite views of divine truth. And for the purpose for which they were delivered, they will be found admirably adapted, while, at the same time, they will be found worthy a careful perusal, from the more skilled in the system of Christian Theology. These lectures include the evidences, internal, external, and experimental, with the laws, general

principles, and objections. The Creation of Man and his primary, moral relations to God. The fall, the imputation of Adam's guilt, natural depravity, the sovereignty of God, the divine purposes, the nature of election, and its objections, the covenant of grace, the incarnation, offices, atonement, deeds, obedience of Christ, closing with a most powerful and eloquent appeal, "On the importance and necessity of prayer for Divine influence in connexion with Sabbath-schools." But any description of it in our pages falls far short of presenting it in its worth. Already we know it has got into the hands of many of the class for whom it was designed, and others, and we hope to hear of its wide spread, throughout the church: it is published by Johnstone and Hunter of Edinburgh, but may be had in this country through the Carters of New York, or W. S. and A. Martien of Philadelphia. Our readers will find a few selections from it in the present number.

ARMINIANISM; or the Divine Sovereignty contrasted with the Arminian Doctrine of Predestination. By C. Webster, pp. 148. Published by Smith and English, 36 N. Sixth st. Philadelphia.

This work, as its author tells us in his preface, owes its existence to the publication of three sermons by the Rev. Dr. Hodgson, entitled "*The Calvinistic Doctrine of Predestination examined and refuted.*" A careful reading of the present work will show that Mr. Webster wields a strong and cutting pen. With all charity for the persons of his opponents, he has no mercy on Arminianism, and certainly he strikes deep at the root of this prevalent heresy. We commend it to all, especially to the doubters in those doctrines which Mr. Webster vindicates.

THE BOOK OF POKERY; a Manual for Protestants, descriptive of the origin, progress, doctrines, and ceremonies of the Papal Church. By Ingram Cobbin, A. M., author of the Condensed Commentary, &c., pp. 226. Philadelphia, Presbyterian Board of Publication.

Little new can be presented on the subject treated in this work, as it has been discussed frequently by eloquent pens; who, from former intimacy with the Papal System, well knew its workings, and have as well described them. The author of the present work pretends to nothing more than giving a brief and succinct view of the subjects presented in the title page. And this he does well. The *Manual* will prove itself a valuable work to those who may not have larger works in their possession.

THE CHRISTIAN MINISTRY NOT A PRIESTHOOD. By the Rev. H. A. Boardman, D. D.

This is the Sermon preached by Dr. Boardman, at the opening of the General Assembly at Nashville, at the request of the Assembly: it is published by the Board of Publication, and it will be found worthy of a perusal.

GOSPEL AND EPISTLES OF JOHN.

This little work is also published by the Board of Publication: it will be a handsome and valuable gift to children, and very suitable for Sabbath School Teachers, who desire to present to their pupils a token of their esteem.

Also, by the Board of Publication, the following excellent tracts:

A TIME TO DANCE. By the Rev. S. R. Wilson, Cincinnati.

DOES YOUR FAITH GROW?

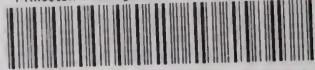
HINTS TO CHRISTIANS ON A JOURNEY. By Rev. E. P. Rodgers, D. D.

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